



BHAGAVAD GITA

Chapter 14

INDEX

S. No.	Title	Page No.
XV	Chapter 14	
1.	Introduction	1
2.	Summary	4
3.	Verse 1	6
4.	Verse 2	9
5.	Verse 3	12
6.	Verse 4	15
7.	Verse 5	18
8.	Verse 6	21
9.	Verse 7	23
10.	Verse 8	27
11.	Verse 9	29
12.	Verse 10	32
13.	Verse 11	35
14.	Verse 12	38

S. No.	Title	Page No.
15.	Verse 13	40
16.	Verse 14	43
17.	Verse 15	45
18.	Verse 16	47
19.	Verse 17	50
20.	Verse 18	52
21.	Verse 19	55
22.	Verse 20	58
23.	Verse 21	61
24.	Verse 22	64
25.	Verse 23	67
26.	Verse 24	71
27.	Verse 25	73
28.	Verse 26	75
29.	Verse 27	79
30.	Concluding Verse	83

A decorative rectangular frame with ornate floral and scrollwork motifs at the top, bottom, and sides. The word "INTRODUCTION" is centered within the frame.

INTRODUCTION

Introduction :

- Guna Traya Vibhaga Yoga.
- Distinguishing 3 Gunas.
- Gunas were introduced in Chapter 3.

प्रकृतेर्गुणसम्मूढाः
सज्जन्ते गुणकर्मसु ।
तानकृत्स्नविदो मन्दान्
कृत्स्नविन्न विचालयेत् ॥ ३-२९ ॥

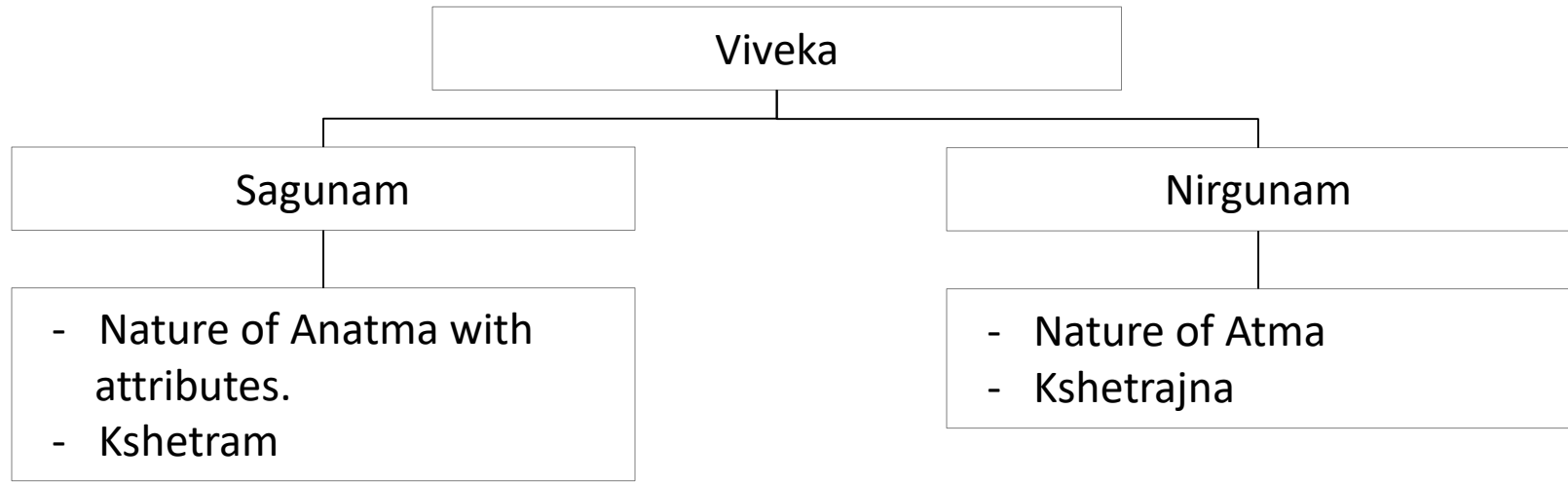
prakṛtērguṇasammūḍhāḥ
sajjantē guṇakarmasu |
tān akṛtsnavidō mandān
kṛtsnavinna vicālayēt || 3-29 ||

Those deluded by the qualities of nature (gunas) are attached to the functions of the qualities. The Man of perfect Knowledge should not unsettle the foolish, who are of imperfect knowledge.[Chapter 3 – Verse 29]

- Sattva + Rajas + Tamas = Maya = Prakrti.

Topics :

- Qualities of Maya, nature, how they bind body – mind complex, impact of Guna in next birth, relationships arriving out of 3 Gunas, how to become Gunateeta, Atma Svarupa beyond 3 Gunas.



पुरुषः प्रकृतिस्थो हि
 भुङ्क्ते प्रकृतिजान्गुणान् ।
 कारणं गुणसङ्गोऽस्य
 सदसद्योनिजन्मसु ॥ १३-२२ ॥

puruṣaḥ prakṛtisthō hi
 bhuṅktē prakṛtijān guṇān |
 kāraṇaṃ guṇasaṅgō'sya
 sadasadyōnijanmasu || 13.22 ||

The Purusa, seated in Prakirti, experiences the qualities born of Prakirti; attachment to the qualities is the cause of his birth in good and evil wombs. [Chapter 13 - Verse 22]

- Purusha residing in Prakrti experiences Gunas of Prakrti because it is intimately associated with it.
- Purusha is intimately associated with Prakrti.
- This chapter deals with nature of Gunas and how they bind Jiva to the body – mind complex.

Summary of Gunas

Topic	Verse	Sattva	Verse	Rajas	Verse	Tamas
1. Nature	6	<ul style="list-style-type: none"> - Clarity - Pure - Resoluteness 	7	<ul style="list-style-type: none"> - Nature of Attachment - Tense, Anxious 	8	<ul style="list-style-type: none"> - Nature of delusion ignorance, lack of focus
2. Mode of Binding	6 & 9	<ul style="list-style-type: none"> - Sukha Sangha - Jnana Sangha - Pleasure 	7 & 9	<ul style="list-style-type: none"> - Karma, Action 	8 & 9	<ul style="list-style-type: none"> - Negligence - Laziness - Sleep - Veils discriminative power.
3. Lingam – Indicator	11	<ul style="list-style-type: none"> - Sense organs sharp - Intellect bright + clear 	12	<ul style="list-style-type: none"> - Restlessness, craving, greed. 	13	<ul style="list-style-type: none"> - Dullness, Inaction, negligence delusion.
4. Gathi	14 & 18	<ul style="list-style-type: none"> - Hiranyabarbha Upasaka – Brahma Loka 	15 & 18	<ul style="list-style-type: none"> - Manushya Loka - Do Karma 	16 & 18	<ul style="list-style-type: none"> - Adhah Loka Animal, Bird body
5. Gathi	16 & 17	<ul style="list-style-type: none"> - Punyam - Knowledge 	16 & 17	<ul style="list-style-type: none"> - Sorrow - Greed 	16 & 17	<ul style="list-style-type: none"> - Ignorance - Negligence and delusion



SUMMARY

Chapter 14 – Guna Traya
Vibhaga Yoga

27 Verses

Verse 1 - 4

Introduction

Verses 5 - 18

Analysis of Gunas

Verses 19 - 20

Knowledge as means
to transcend the
Gunas

Verses 21 - 27

Gunatita Lakshanam
and Sadhanam

Analysis of Gunas

No.	Topic	Sattva	Rajas	Tamas
1	Lakshanam (Definition)	Prakasatmakam (Of the nature of brightness) (6)	Ragatmakam (Of the nature of delusion) (7)	Mohanatmakam (Of the nature of attachment) (8)
2	Bandhanaprakara (Mode of binding)	Jnanasanga (By causing attachment to knowledge) (6, 9)	Karmasanga (By causing attachment to activity) (7, 9)	Pramadasanga (By causing attachment to indifference) (8, 9)
3	Lingam (Sign of predominance)	Jnanavrddhi (Increase of knowledge) (11)	Karmavrddhi (Increase of activity) (12)	Pramadavrddhi (Increase of indifference) (13)
4	Gati (Travel after death)	Urdhvagati (To higher lokas) (14, 18)	Madhyamagati (To middle lokas) (15, 18)	Adhogati (To lower lokas) (16, 18)
5	Phalam (Consequence in this life)	Punya & Jnanam (Punya and Knowledge) (16, 17)	Duhkham & Lobha (Sorrow and greed) (16, 17)	Ajnanam & Maha (Ignorance and delusion) (16, 17)



VERSE 1 TO 27

Verse 1 :

श्रीभगवानुवाच ।
परं भूयः प्रवक्ष्यामि
ज्ञानानां ज्ञानमुत्तमम् ।
यज्ज्ञात्वा मुनयः सर्वे
परां सिद्धिमितो गताः ॥१४-१॥

śrībhagavānuvāca
param bhūyaḥ pravakṣyāmi
jñānānāṃ jñānam uttamam ।
yajjñātvā munayaḥ sarvā
parāṃ siddhim itō gatāḥ || 14 - 1 ||

The Blessed lord said : I will again declare (to you) that supreme knowledge, the best of all knowledge, having known which, all the sages have attained supreme perfection after this life.
[Chapter 14 - Verse1]

a) Sribhagavan Uvacha :

- The Lord said.

b) Bhuyah :

- Once again.

c) Pravaksyami Param Jnanam :

- I shall impart that supreme knowledge.

d) Uttamam Jnanam :

- Which is the greatest among all forms of knowledge.

e) Jnatva Yat Gatah Param Siddhim Itah :

- And gaining which all sages have reached the supreme goal from here.

Chapter 14 Deals with

Sagunam

Anatma with 3 Gunas

Nirgunam

Atma Chaitanyam

प्रकृतिं पुरुषं चैव
विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव
विद्धि प्रकृतिसम्भवान् ॥ १३-२० ॥

prakṛtiṃ puruṣaṃ caiva
viddhyanādi ubhāvapi |
vikārāṃśca guṇāṃścaiva
viddhi prakṛtisambhavān || 13.20 ||

Know you, that matter (Prakirti) and spirit (Purusa) are both Beginningless; and know you also that all modifications and qualities are born of Prakirti. [Chapter 13 - Verse 20]

- All Samsara is caused by superimposition of Kshetrajna on Kshetram.

पुरुषः प्रकृतिस्थो हि
भुङ्क्ते प्रकृतिजान्गुणान् ।
कारणं गुणसङ्गोऽस्य
सदसद्योनिजन्मसु ॥ १३-२२ ॥

puruṣaḥ prakṛtisthō hi
bhuñktē prakṛtijān guṇān |
kāraṇaṃ guṇasaṅgō'sya
sadasadyōnijanmasu || 13.22 ||

The Purusa, seated in Prakirti, experiences the qualities born of Prakirti; attachment to the qualities is the cause of his birth in good and evil wombs. [Chapter 13 - Verse 22]

- **Purusha seems to be associated with Prakrtis Gunas though it is all superimposition.**

- Jiva inside Prakrti which is made of 3 Gunas.
- Knowing the Gunas and see nature of Gunateeta Atma as nature of self is the means to liberation.

I) Buyaha Jnanam Pravakshyami :

- I am going to once again teach you ultimate knowledge of pure consciousness.
- Subtle subject of Atma is dealt in Chapter 13, 14, 15.

II) Uttamam Jnanam :

- Objective worldly knowledge is inferior.
- Knowledge of the self is superior because it will liberate me from sorrow, Samsara.
- Bhagavan praises here Jivatma, Paramatma Aikya Jnanam, Advaita Jnanam, knowledge of non-duality.

III) Munayaha Sarve :

- All Munis, leading righteous life contemplate deeply, methodically.

IV) Yat Jnanatva :

- Acquiring which.

V) Itaha Param Siddhim Gataha :

- Here and now living in the body attain Moksha, peaceful happiness, security, by giving up their individuality.
- Eligibility, subject matter, benefit all 3 covered in verse 1.

Verse 2 :

इदं ज्ञानमुपाश्रित्य
मम साधर्म्यमागताः ।
सर्गेऽपि नोपजायन्ते
प्रलये न व्यथन्ति च ॥ १४-२ ॥

idaṃ jñānam upāśritya
mama sādharmaṃyama āgatāḥ |
sargepi nōpajāyantē
pralayē na vyathanti ca || 14 - 2 ||

They who, having refuge in this knowledge have attained to my being, are neither born at the time of creation, nor are they disturbed at the time of dissolution. [Chapter 14 - Verse 2]

a) Upasritya Idam Jnanam :

- Resorting to this knowledge.

b) Agatah Sadharmyam Mama :

- They have attained the same nature as me.

c) Na Upajayante Api Sarge :

- They are not born even during creation.

d) Na Cha Vyathanthi Pralaye :

- Nor do they suffer (death) during dissolution.
- Gaining absolute knowledge of self is the means to Moksha.

- Those who follow Dharma and contemplate on Jnanam have aquired knowledge and Moksha, while living in the body itself.

I) Idam Jnanam Upa Ashrithya :

- Means to knowledge is Sravanam, Mananam, Nididhyasanam.

II) Mama Sadharmyam Agathaha :

- **Sadharmyam – does not mean being equal to Bhagwan, Samana Dharma.**
- **It means only understanding intellectually, I and Bhagawan are one essentially.**
- **I may seem different because of Upadhi, body – mind complex being different.**
- **Substratum is nondual pure consciousness Sat Chit Anand Atma.**
- By Knowledge of absolute reality, we understand that Bhagawan, Jagat with all these attributes, contents is one and the same.
- **Substratum for varied forms is one Atma Sat Chit Ananda Svarupa.**
- Those who follow Dharma and contemplate on Jnanam aquire knowledge of absolute reality.

III) Sarge Api Na Upajayante :

- These persons with Jnanam of self, have no birth at time of next creation.

IV) Pralaye Cha Na Yath Vyathanthi :

- They are not destroyed at time of resolution of the universe.
 - They have no birth, death, not subject to rebirth.
 - Generally Jiva is subject to life after life, experiences joys and sorrows in each body and separates from the body.
 - Those endowed with knowledge of absolute reality or wisdom will not be subject to cycle of this bondage.
- **They do not get attached to the body or world.**
- This is benefit of Jnanam explained in detail here by Bhagavan.
 - Verse 1 + 2 explains, what is Jnanam, eligibility of Jnanam and benefit of Jnanam.

Verse 3 :

मम योनिर्महद् ब्रह्म
तस्मिन्गर्भं दधाम्यहम् ।
सम्भवः सर्वभूतानां
ततो भवति भारत ॥ १४-३ ॥

mama yōnirmahad brahma
tasmin garbhaṁ dadhāmyaham ।
sambhavaḥ sarvabhūtānāṁ
tatō bhavati bhārata ||14-3||

My womb is the great Brahman (Mula Prakirti); in that I place the germ; from which, O Bharata, is the birth of all beings. [Chapter 14 - Verse 3]

a) Mahad Brahma Mama Yonih :

- The great Prakrti is my womb (Prapancha).

b) Aham Dadhami Garbham Tasmin :

- I place the seed in that (Reflected Consciousness).

c) Tatah Bhavati Sambhavaḥ Sarvabutanam :

- Thereupon takes place the origination of all beings.

d) Bharata :

- Oh, Arjuna!
- Kshetra – Kshetrajna Samyoga, superimposition is the creation.

- What is the reason for Advaita Brahman to appear as Kshetram and Kshetrajna, Dvaitam, Jagat?

I) Mama Yoni Mahad Brahma :

- Cause = Trigunatmika Maya of universe.
- Depends on me.
- Mahad Brahma (Maya) withstands modifications of entire creation.
- Maya is the reason for nondual Brahman to appear as the varied forms of the creation.

II) Tasmin Garbam Dadamya Aham :

- I cause procreation.
- Maya Shakti has capacity to borrow nature of Brahman.

Bhagawan says :

- He has given his nature to Maya.
- Maya has borrowed nature of Brahman which is called Pure Consciousness.
- Maya has borrowed power of pure consciousness from Bhagawan.

Maya Shakti	Pure Consciousness / Brahman
<ul style="list-style-type: none"> - Inert - Ignorant 	<ul style="list-style-type: none"> - Sentient, emotive, create

- **Pure consciousness is modificationless but reflection of pure consciousness is borrowed by Maya.**

III) Eh Bharatha :

- Eh Arjuna, born in Bharatha clan.

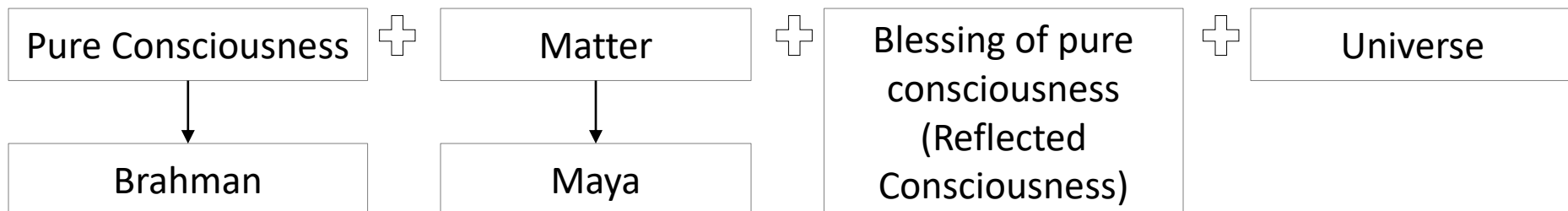
IV) Tataha :

- I am that Brahman and Maya Shakti is also Brahman.
- Brahman is nondual.

I bless Maya Shakti and only with that Maya Shakti becomes conscious, knowledgable and becomes capable of creation.

V) Tataha Sarva Butanam Sambava Udbavati :

- Thereafter, several specials of creation originate from Maya.
- Blessing of Pure Consciousness on Maya or Reflected Consciousness gives rise to massive creation.



- Blessing, impregnation, conception, is concept of reflected consciousness.
- Once this conception takes place, Maya skillfully creates world with pure consciousness blessed with its reflection.
- Another angle presented in verse 4.

Verse 4 :

सर्वयोनिषु कौन्तेय
मूर्तयः सम्भवन्ति याः ।
तासां ब्रह्म महद्योनिः
अरहं बीजप्रदः पिता ॥१४-४॥

sarvayōniṣu kauntēya
mūrtayaḥ sambhavanti yāḥ |
tāsāṃ brahma mahad yōnih
aham bījapradaḥ pitā || 14 - 4 ||

Whatever forms are produced, O Kaunteya, in all the wombs whatsoever, the great Brahman (Mula Prakirti) is their womb, and I am the seed-giving father. [Chapter 14 - Verse 4]

a) Kaunteya :

- Oh Arjuna!

b) Yah Murdayah Sambavanti Sarvayonishu Tasam Mahad Brahma Yonih :

- Whatever forms are born in all the wombs – for all of them the great Prakrti is the womb.

c) Aham Pitah Bijapradah :

- I am the father who provides the seed.
- Cause of creation is Maya Sahitam Brahma.
- **Brahman bestows its reflection on Maya.**
- Pure Consciousness impregnates Maya to cause this creation.
- Maya borrows consciousness from Brahman.

- Play of Maya is in presence of pure consciousness.

Bhagavan Says :

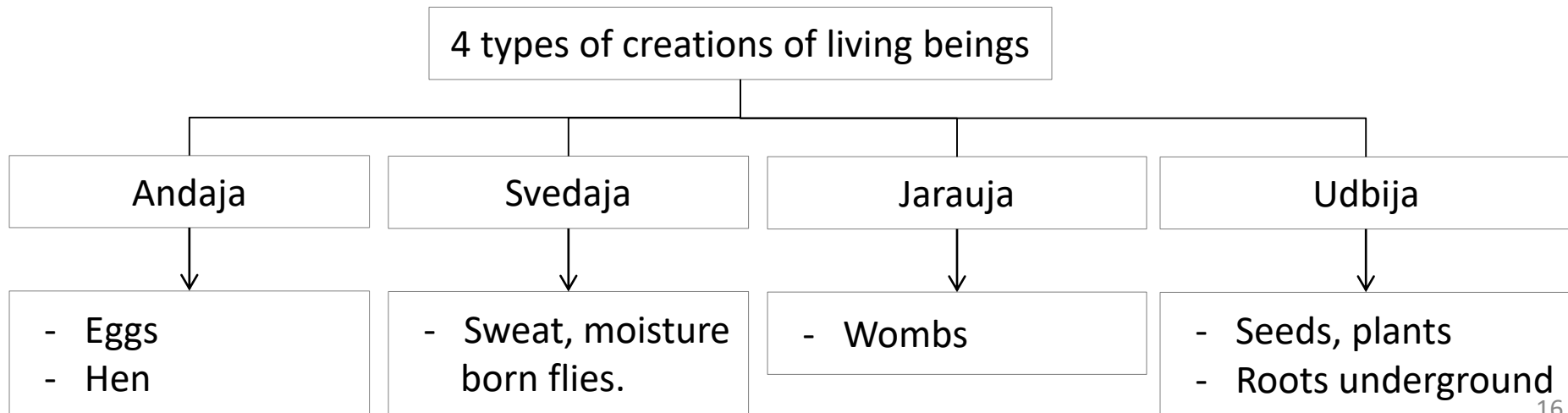
- I bestow the consciousness.
- I impregnate Maya means he makes available reflected consciousness.
- This is interpretation in Advaita Siddhanta.
- All bodies are born out of this mixture of Purusha and Prakrti.
- Srikrishna explains this briefly here.

I) Hey Kaunteya :

- Eh Arjuna.

II) Sarva Yonishuhu Yaha Murtaya Sambavanti :

- There are 84 Lakh species in the universe.
- Bodies of reptiles, birds, Animals, plants...



III) Tasam Brahma Mahad Yonihi :

- For all forms that have originated, cause is Maya, referred as Brahma here.
- In verse 3 and 4, Brahma refers to Maya.

IV) Aham Beejah Prada Pitha :

- **I am the father who gives seed to Maya Shakti.**

Verse 3 + 4 explain cause of
creation

- Chaitanya
- Father
- Nirvikara, Modificationless
- Pure Consciousness

- Maya Shakti
- Mother
- Receives reflection on
Sattwa Pradhana Maya

Topic II : Analysis of Gunas

Verse 5 :

सत्त्वं रजस्तम इति
गुणाः प्रकृतिसम्भवाः ।
निबध्नन्ति महाबाहो
देहे देहिनमव्ययम् ॥१४-५॥

sattvaṃ rajastama iti
guṇāḥ prakṛtisambhavāḥ |
nibadhnanti mahābāhō
dēhē dēhinam avyayam || 14-5 ||

Purity, passion, and inertia - These qualities (Gunas), O! mighty-armed, born of Prakirti, bind the indestructible embodied one, fast in the body. [Chapter 14 - Verse 5]

a) Sattvam Rajah Tamah Iti Guna Prakrti Sambhavah :

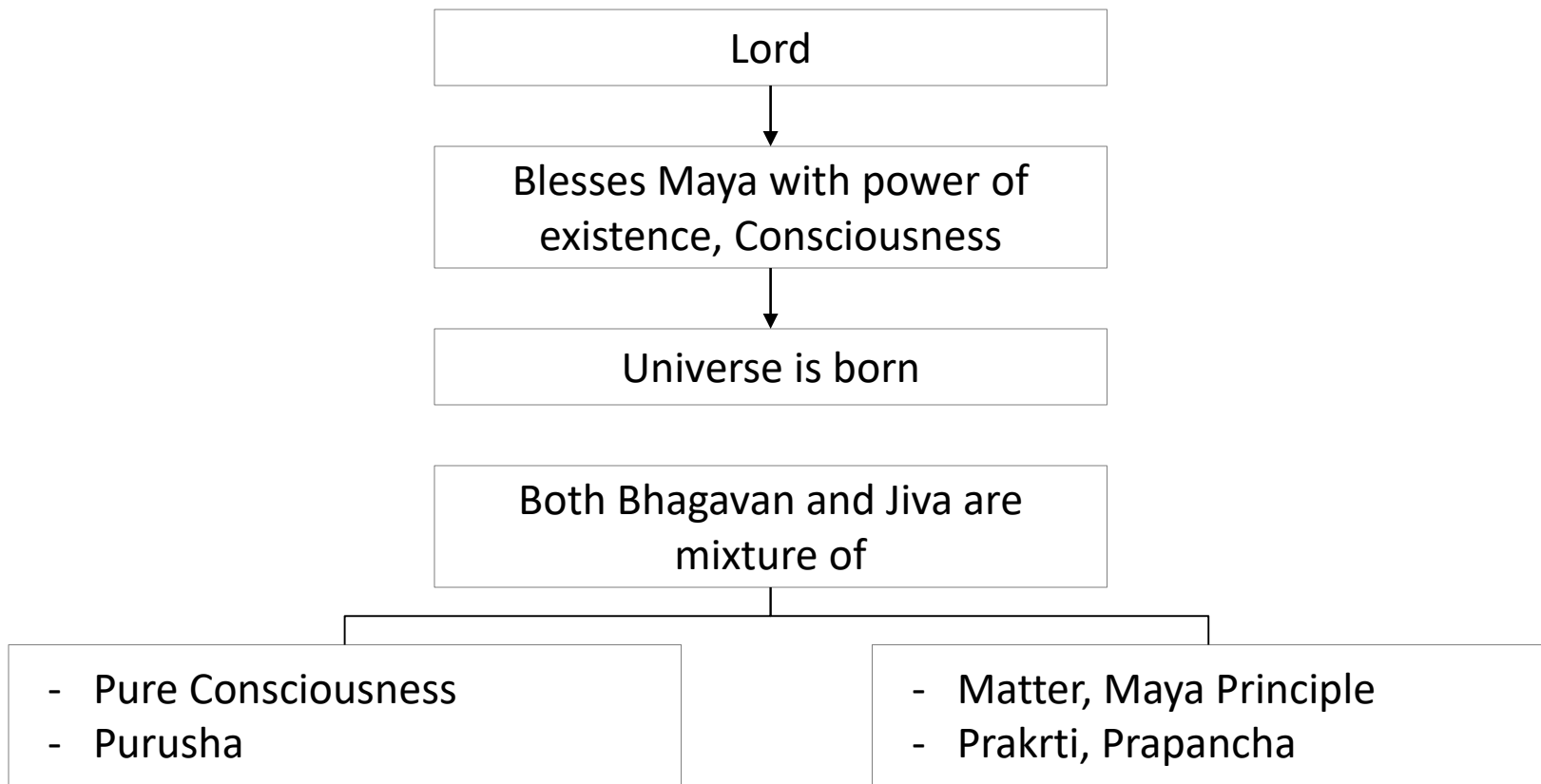
- Sattva, Rajas and Tamas – these are 3 Gunas born of Prakrti.

b) Nibadhnanti Avyayam Dehinam Dehe :

- They fasten the changeless self in the body.

c) Mahabaho :

- Oh, Arjuna!
- This chapter deals with knowledge of all knowledges, the ultimate “Brahma Jnanam”.
- Munis have attained Moksha while living in this body in the universe.
- **By this knowledge, they have attained Lords Svarupa.**
- **They are not attached to the body or mind anymore.**



Cause	Universe
<ul style="list-style-type: none"> - Prakrti - Gold 	<ul style="list-style-type: none"> - Vikriti - Jewellery - Sattva, Rajas, Tamas

I) Sattvam, Rajaha Tamaha Iti Gunaha Prakrti Sambavaha :

Nature of Guna :

- Sattva → Peace, clear knowledge

- Rajas → Half knowledge, being restless, sorrowful, confusion unclear knowledge.
- Tamas → Total ignorance, Lazy, sleepy.
- Gunas not visible to naked eyes but can be inferred.
- From their function, understand one Guna is predominant at any given time.

II) Eh – Mahabaho :

- One with strong shoulders, stamina, enthusiastic, motivated, Arjuna.

III) Avyayam Dehinam :

- Avyayam – Unchanging.
- Dehinam – One who has a body.

IV) Dehe Nibadnanti :

- It binds Jiva to the body – mind and worldly things.
- Creates bondage of Jiva to this body and mind complex.
- Binds well.
- 3 Gunas originate from Prakrti and bind Jiva strongly to the body.

Guna	Rope
- Ties Jiva to body	- Can tie a thing.

Verse 6 :

तत्र सत्त्वं निर्मलत्वा
प्रकाशकमनामयम् ।
सुखसङ्गेन बध्नाति
ज्ञानसङ्गेन चानघ ॥१४-६॥

tatra sattvaṃ nirmalatvāt
prakāśakam anāmayam |
sukhasaṅgēna badhnāti
jñānasaṅgēna cānagha || 14-6||

Of these, sattva, because of this stainlessness, is luminous and healthy (Unobstructive). It binds by (creating) attachment to happiness and attachment to knowledge, O sinless one. [Chapter 14 - Verse 6]

Nature of Sattva :

a) Tatra Sattvam Prakashakam Anamayam Nirmalatvat :

- Among them, Sattva is bright and harmless due to its purity.

b) Badhnati Sukhasangena Cha Jnana Sangena :

- It binds by causing attachment to pleasure and knowledge.

c) Anagha :

- Oh Arjuna.

Nature of Sattva Guna :

1) Among 3 Gunas, Sattva will have no Disturbance of Rajo or Tamo and will be Prakashakam.

- More predominately, it will not have predominance of Rajo Guna.

- Amayam = Disturbances.
- Anamayam = Without disturbances at mental level.

II) Prakashakam :

- Clarity which comes out of Purity.

III) Nirmalatvat :

- Pure Sattva without Rajas and Tamas.
- Mind is clear, peaceful and with Ananda.
- During prevalence of Sattva Guna, knowledge prevails, alertness is present.
- Memory will be clear, mind not split in several directions.
- Because of Purity in mind, sense organs will convey clearly what it perceives to the Brain.

IV) How does Sattva bind?

- Bandana Prakaraha Kim?
- Eh Anagha – Oh Sinless Arjuna!

V) Jnana Sanghena, Sukha Sanghena Badnati, Jivatmanam Dehinam :

- Sattva binds one in happiness born of knowledge, Puja, Japa, Satsang etc.
- Good bondage, sets us free from other bondages.
- This verse teaches nature of Sattva is purity without Rajas and Tamas and binds us by getting attached to knowledge and happiness.

Verse 7 :

रजो रागात्मकं विद्धि
तृष्णासङ्गसमुद्भवम् ।
तन्निबध्नाति कौन्तेय
कर्मसङ्गेन देहिनम् ॥ १४-७ ॥

rajō rāgātmakam viddhi
tṛṣṇāsaṅgasamudbhavam |
tannibadhnāti kauntēya
karmasaṅgēna dēhinam || 14-7 ||

Know thou, rajas (to be) of the nature of passion, the source of first and attachment; it bonds fast, O Kaunteya, the embodied one, by attachment to action. [Chapter 14 - Verse 7]

Nature of Rajas :

a) Viddhi Rajah Ragatmakam Trsnasanga Samudbhavam :

- Understand Rajas to be of the nature of passion and to be the cause of desire and attachment.

b) Tad Nibadhnati Dehinam Karma Sangena :

- It binds the self by causing attachment to activity.

c) Kaunteya :

- Oh Arjuna!

I) Verse 6 – Revision :

- Sattva : Not agitated, Lazy or sluggish.

- Filled with enthusiasm, peace, clarity.
- One can see predominance of Sattva Guna when one experiences these qualities in the mind.
- How does Sattva Bind?
- Sattva binds by attachment to knowledge and happiness.
- Happiness and knowledge belong to Kshetram.

इच्छा द्वेषः सुखं दुःखं
सङ्घातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन
सविकारमुदाहृतम् ॥ १३-७ ॥

icchā dvēṣaḥ sukhaṁ duḥkhaṁ
saṅghātaścētanā dhṛtiḥ |
ētat kṣētram samāsēna
savikāram udāhṛtam || 13.7 ||

Desire, hatred, pleasure, pain, aggregate (Body), intelligence, fortitude - This Ksetra has been thus, briefly described with its modifications. [Chapter 13 - Verse 7]

Pure Consciousness

- Not happy, Sukhi.
- Not Jnani

- Not Sad, Dukhi
- Not Ajnani

- Knowledge and happiness pertains to Anatma, we superimpose mind and its experiences on Atma.

- I am unlimited happiness, not limited happiness, not Vritti based Sukham but Svarupa Sukham.

- **We should not superimpose nature of experiencer on Atma.**

II) Verse 7 :

- Rajo Guna is Raagatmakam.
- Cloth dipped in saffron turns saffron in colour.
- Similarly we get attached and stuck worldly things and people due to desire.

III) Trishna Aasanga Samudbhavam Raagatmakam Viddhi :

- Rajo is born of desire of what we do not have.
- Aprapya Abhilatasya Trishna.
- Preeti Lakshanaha Samsleshtaha getting attached to something we possess.
- To become one with objects of desire is Raaga.

IV) How Rajo guna, Raagatmakam binds?

- Tan Badnati Kaunteya, Karma Sanghena Dehinam.
- Kaunteya, son of Kunti.
- What does attachment born of desire do?
- Dehinam Karma Sangena Nibadnati.
- Always instigates him to do work and he would call himself a Karmi, workaholic.

- He will think he is born Brahmana, should perform Veidika and Laukika Karmas and be absorbed in activities.

Laukika	Veidika
<ul style="list-style-type: none">- Artheysu Karma- Drishta Karma	<ul style="list-style-type: none">- Rituals- Adrishta Karma

- Rajo Guna Aspirants are happy to work not think intellectually.
- Consequently, are tense, Anxious and subject to Psychological emotions.

Verse 8 :

तमस्त्वज्ञानजं विद्धि
मोहनं सर्वदेहिनाम् ।
प्रमादालस्यनिद्राभिः
तन्निबध्नाति भारत ॥ १४-८ ॥

tamastvajñānajaṃ viddhi
mōhanaṃ sarvadēhinām |
pramādālasyanidrābhih
tannibadhnāti bhārata || 14-8 ||

But, know thou, tamas is born of ignorance, deluding all embodied beings, it binds fast, O Bharata, by heedlessness, indolence and sleep. [Chapter 14 - Verse 8]

Nature of Tamo Guna :

a) Viddhi Tamah tu Ajnanajam Mohanam Sarvadehinam :

- Understand Tamas to be born of Ajnana and to be the deluder of all beings.

b) Tad Nibadhnati Pramadalasyanidrābhih :

- It binds by causing negligence, indolence and sleep.

c) Bharata :

- Oh Arjuna!
- 3 Gunas are indicators of how they bind Jiva to the body, mind and world.
- Sattva makes one feel happy, or knowledgable.
- Binds Jiva to peacefulness, clarity, resoluteness.

Rajo :

- Opposite to Sattva, filled with tention, restlessness, lack of clarity.
- Binds Jiva to Karma and Raaga (desire).

Tamas :

I) Tu :

- Further.

II) Tamaha Ajnanam Viddhi :

- Tamo Guna know is to be born of Ajnanam – ignorance.

III) Mohanam Sarva Dehinam :

- There is delusion, Lack of clear knowledge, one can't distinguish right and wrong, mind always in confusion.
- Everyone with body is bound to experience 3 Gunas.
- Difference is in quantity and proportion.

How Tamo Guna binds a person?

Pramada

- Negligence
- Carelessness

Alasya

- Laziness

Nidra

- Sleep, lack of focus

- Makes one fed guilty.

Verse 9 :

सत्त्वं सुखे सञ्जयति
रजः कर्मणि भारत ।
ज्ञानमावृत्य तु तमः
प्रमादे सञ्जयत्युत ॥ १४-९ ॥

sattvaṃ sukhē sañjayati
rajaḥ karmaṇi bhārata |
jñānamāvṛtya tu tamaḥ
pramādē sañjayatyuta || 14-9 ||

Sattva attaches to happiness, rajas to action, O Bharata, while tamas verily, shrouding knowledge, attaches to heedlessness. [Chapter 14 - Verse 9]

Summarising verse 6, 7, 8 – Nature of Gunas

a) Sattvam Sanjayati Sukhe :

- Sattva binds one to pleasure.

b) Rajah Karmani :

- Rajas binds one to action.

c) Uta Tu Tamah Sanjayati Pramade Avrtya Jnanam Bharata :

- Whereas Tamah binds one to negligence by veiling the discriminative power.

d) Bharatha :

- Oh Arjuna!
- 3 Gunas bind Jiva who is ever free into Sthula – Sukshma Shariram.

I) Sattva Sukhe Sanjayati :

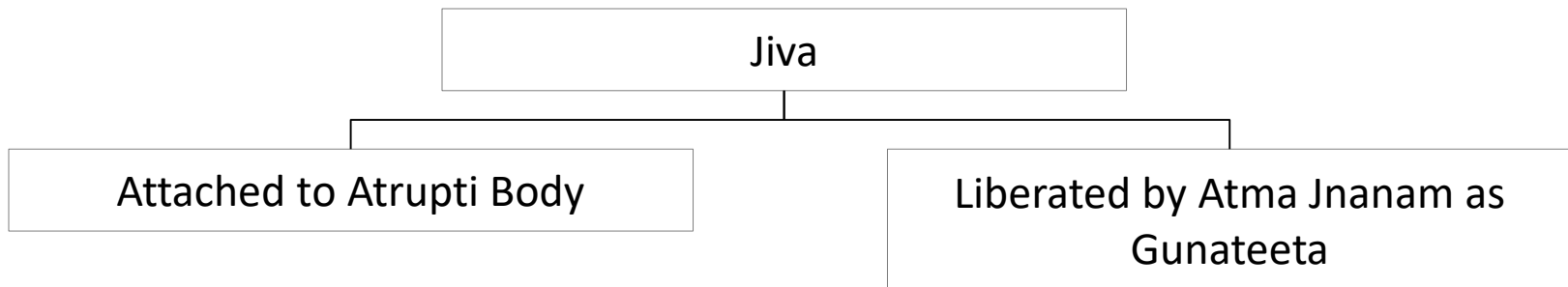
- Sattva Guna binds a Jiva to the feeling of happiness and comfort.

II) Rajah Karmani Bharata :

- Rajo Guna Binds Jiva in action.

Avidya	Ignorance of self
<ul style="list-style-type: none">- Kama- Karma	<ul style="list-style-type: none">- Desire born- Actions due to desire give rebirth.

- Desire is feeling of wanting, Atrupty, don't know my real nature which is eternally free and one with nature of God, the totality, reality.



III) Eh Bharatha :

- One born in Bharata clan.

Bondage of Jiva

Sattva

- Entangles Jiva to feeling of happiness.

Rajas

- Makes Jiva, Karta

Tamas

- Covers Viveka
- Covers real nature of Jiva

IV) Pramade Sanjaya Yutha :

- Tamas binds person in nonperformance of one's duties.
- Prapta Kartavya Akaranam.
- Tamas binds one to carelessness, lack of focus while performing duty.

V) Yutha :

- Exclamation.

Verse 10 :

रजस्तमश्चाभिभूय
सत्त्वं भवति भारत ।
रजः सत्त्वं तमश्चैव
तमः सत्त्वं रजस्तथा ॥१४-१०॥

rajastamaścābhibhūya
sattvaṁ bhavati bhārata |
rajaḥ sattvaṁ tamaścaiva
tamaḥ sattvaṁ rajastathā || 14-10 ||

Now sattva rises (Prevails), O Bharata, having overpowered rajas and inertia (Tamas); now rajas having overpowered sattva and inertia; and inertia (tamas), having overpowered sattva and rajas. [Chapter 14 - Verse 10]

a) Sattvam Bhavati Abhibhuya Rajah Cha Tamah :

- Sattva manifests by overpowering Rajas and Tamas.

b) Rajah Sattvam Cha Eva Tamah :

- Rajas manifests by overpowering Sattva and Tamas.

c) Tamah Sattvam Tatha Rajah Bharata :

- Tamas manifests by overpowering Sattva and Rajas, oh Arjuna.
- 3 Gunas bind Jiva as though, Yutha, Jiva not actually bound, he is free from 3 Sharirams and the universe.

I) Sattva Predominant :

- Rajas – Tamas suppressed
- 3 Gunas will always be fluctuating, will never be similar.
- No one will remain in Sattva Guna always.
- We can increase Sattva Guna by efforts and practice of Sadhanas.
- Abhibhaya – Dominating Rajas and Tamas.
- Experience of Predominance of Sattva :
 - Energetic
 - Enthusiastic
 - Disciplined
 - Orderly
 - Resolved
 - Clear at work.
- At such times, understand Sattva is predominant in our mind.

II) Rajah Dominant :

- Sattva and Tamas Suppressed.
- Restless
- Tention
- Clueless
- Nervous

III) Tamah Predominant :

- Sattva and Rajas suppressed.
- Tired
- Dull
- Emotional
- Gunas are dependent on circumstances, Prarabda Karma Phalam.

Verse 10	Verse 22
<ul style="list-style-type: none">- How Gunas keep fluctuating- Indicators of 3 Gunas	<ul style="list-style-type: none">- How to drop identification with 3 Gunas and understand our Gunateeta Svarupa.- Gunateeta Lakshanam.

श्रीभगवानुवाच ।
प्रकाशं च प्रवृत्तिं च
मोहमेव च पाण्डव ।
न द्वेष्टि सम्प्रवृत्तानि
न निवृत्तानि काङ्क्षति ॥१४-२२॥

śrībhagavānuvāca
prakāśaṃ ca pravṛttiṃ ca
mōham ēva ca pāṇḍava |
na dvēṣṭi sampravṛttāni
na nivṛttāni kāṅkṣati || 14-22 ||

The Blessed lord Said : Light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [Chapter 14 - Verse 22]

Verse 11 :

सर्वद्वारेषु देहेऽस्मिन्
प्रकाश उपजायते ।
ज्ञानं यदा तदा विद्याद्भि
विवृद्धं सत्त्वमित्युत ॥ १४-११ ॥

sarvadvārēṣu dēhē'smin
prakāśa upajāyatē |
jñānaṁ yadā tadā vidyād
vivṛddhaṁ sattvam ityuta || 14-11 ||

When, through every gate (sense) of this body, the light of intelligence shines, then, it may be known that sattva is predominant. [Chapter 14 - Verse 11]

Indicator of Sattva Guna :

a) Yada Prakasah Jnanam Upajayate Sarva Dvaresu :

- When the light of knowledge grows in all the sense organs.

b) Asmin Dehe :

- In this body.

c) Tada Vidyat Iti Uta Sattvam Vivrddham :

- Then, one should know that Sattva is Predominant.
- 3 Gunas create intimate association and bind Jiva, not always constant, predominate differently at different times.
- By practice cultivate Sattva Guna and win over Rajo and Tamo Gunas.

Win Over	Rajo Guna
- Sluggishness, Laziness, carelessness by activating Rajo Guna.	- Be enthusiastic, energetic.

- **Though nature of Gunas is there, we are also given freewill, hence make efforts to win over Gunas.**

- We have Purushartha, freewill, we must appreciate it.

I) Asmin Dehe :

- In this body,

II) Yada :

- When.

III) Sarva Dvaresmin Prakashaha Upajayate :

- Sense organs have Sattva in them.
- There is a Tattvam, principle by which I see, I hear, I smell, I think.

- **We see thoughts within, with this we infer presence of Atma.**

- Sukshma Shariram is Linga Shariram, power behind sense organs.
- If action is performed, Karta behind is inferred.
- Similarly, infer God behind whole creation.
- Existence of creation and sustainance proves presence of creator.

- Similarly, there is Atma Tattvam, principle functioning behind body, sense organs and mind.
- Body, mind, universe are indicators for pure consciousness.
- When the intellect sees everything clearly, sense organs function well, with brightness and Sharpness, you can infer the power of Chaitanyam behind them.
- When brain works with utmost clarity, we understand presence of Sattva Guna.

IV) Vridham Satyam iti Uta :

- Moreover, when experience is of happiness, understand Sattva is dominant.

Verse 12 :

लोभः प्रवृत्तिरारम्भः
कर्मणामशमः स्पृहा ।
रजस्येतानि जायन्ते
विवृद्धे भरतर्षभ ॥ १४-१२ ॥

lōbhaḥ pravṛttirārambhaḥ
karmaṇām aśamaḥ sprhā |
rajasyētāni jāyantē
vivṛddhē bharatarṣabha || 14-12 ||

Greed, activity, undertaking of actions, restlessness, longing-these arise when rajas is predominant, O best in the Bharata family. [Chapter 14 - Verse 12]

Indicator – Rajo Guna :

a) Lobhah, Pravritti, Arambhah Karmanam :

- Greed, activity, commencement of works.

b) Asamah, Sprha, Etani Jayante :

- When restlessness and craving appear.

c) Rajasi Vivrddhe Bharatarsabha :

- Rajas is predominant oh Arjuna.

l) Lobha :

- Desire to take away other people belongings.

II) Pravritihi :

- General restlessness, inability to be composed and keep limbs at rest, moving legs – hands unnecessarily, Samanya Cheshta.

III) Karmanam Arambaha :

- Commencing activities, performing worldly or religious activities without purpose.
- Being active, doing Puja, Japa, constructing temples.

IV) Asamaha :

- Extreme happiness, desire, anger, Harsha, not parting with what we have.

V) Spriha :

- Desire to attain small things from others.

VI) Rajas ethane Jayante :

- When Rajo predominant, these qualities are displayed.

VII) Bharata Rishaba :

- One born in Bharatha class.

Verse 13 :

अप्रकाशोऽप्रवृत्तिश्च
प्रमादो मोह एव च ।
तमस्येतानि जायन्ते
विवृद्धे कुरुनन्दन ॥ १४-१३ ॥

aprakāśō'pravṛttiśca
pramādō mōha ēva ca |
tamasyētāni jāyantē
vivṛddhē kurunandana || 14-13 ||

Darkness, inertness, heedlessness and delusion-These arise when tamas is predominant, O Descendant of Kuru. [Chapter 14 - Verse 13]

Tamo Guna Indicator :

a) Aprakasah :

- Dullness.

b) Apravrittih Cha :

- Inaction.

c) Pramadah :

- Negligence.

d) Eva Cha Mohah :

- And delusion.

e) Etani Jayante Tamasi Vridhdhe :

- These appear when Tamas is predominant.

f) Kurunandana :

- Oh Arjuna!

I) Eh Kurunandana :

- One born in Kuru clan, brings happiness to everyone in the clan.

II) Tamasi Vridddhi Jayante :

- These are evident on predominance of Tamo Guna.

III) Aprakashaha :

- Total Aviveka, non performance of distinguishing faculty, brain hardly functions.

IV) Apravartishcha :

- One can't understand or do any work.

V) Pramadata :

- Careless, don't perform duty.

VI) Moha :

- Delusion, misunderstanding everything.

Harichandra Story :

- Take wrong message, he undergoes all difficulties because of not telling eyes.
- Instead of saying, he made sacrifices to be truthful.

Conclusion :

Aprakasha Eva :

- Not understanding anything.

Apravrittaha Eva :

- Not wanting to do anything.

Pramadaha Eva :

- Not being careful in activities.

Moha :

- Question society to justify ones position.
- These are experienced when Tamo Guna is dominant.

Verse 14 :

यदा सत्त्वे प्रवृद्धे तु
प्रलयं याति देहभृत् ।
तदोत्तमविदां लोकान्
अमलान्प्रतिपद्यते ॥ १४-१४ ॥

yadā sattvē pravṛddhē tu
pralayaṃ yāti dēhabhṛt |
tadōttamavidāṃ lōkān
amalān pratipadyatē || 14-14 ||

If the embodied one meets with death when sattva is predominant, then he attains to the spotless worlds of the knowers of the highest. [Chapter 14 - Verse 14]

Status of Jiva after death : Verse 14 - 18

Gathi :

a) Yada Tu Dehabrt Pralayam Yati Sattve Pravarddhe Tada :

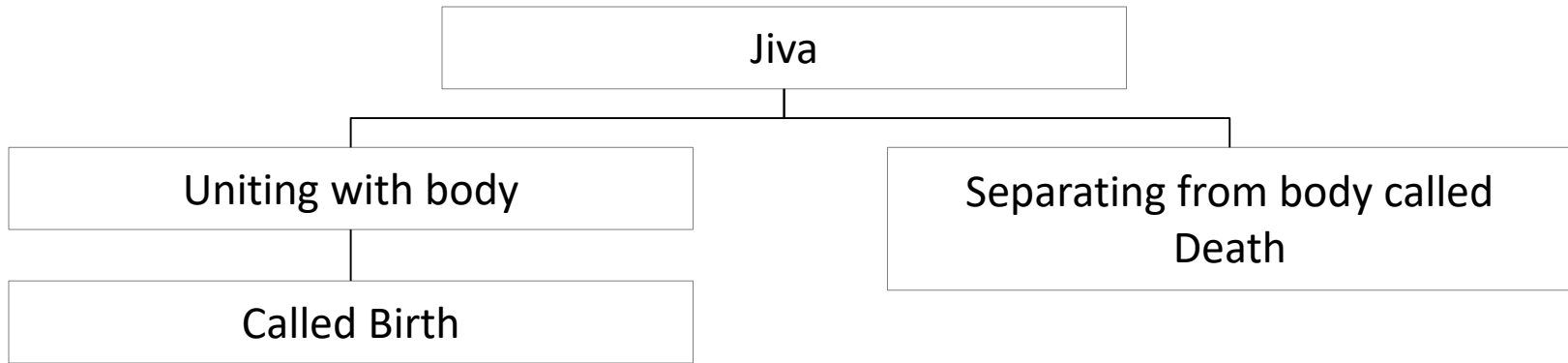
- If a person dies when Sattva is predominant then,

b) Pratipadyate Amalan Lokan Uttamadivam :

- He attains those pure worlds belonging to the Upasakas of great deities.
- When life principle leaves the body, the next life depends on whichever Guna is predominant at that time.

I) When Sattva is predominant, Dehabrut – that Jiva who sustains and experiences the Joys and sorrows remaining in the body, dwells in the body and leaves the body.

- Jiva has no death.



Uttamvitu :

- One who knows truth about creation, Ahamkara, Mahat Tattvam.
- One who practices Hiranyagarbha Upasana.
- One who is Sattvic will reach Brahma Loka, attain body and live there, without deficiency of Tamo Guna, intellect clear.
- Appreciates truth of cosmic body.

Verse 15 :

रजसि प्रलयं गत्वा
कर्मसङ्गिषु जायते ।
तथा प्रलीनस्तमसि
मूढयोनिषु जायते ॥ १४-१५ ॥

rajasi pralayaṃ gatvā
karmasaṅgiṣu jāyatē |
tathā pralīnastamasi
mūḍhayōniṣu jāyatē || 14-15 ||

Meeting death in rajas, he is born among those attached to action; and dying in tamas, he is born in the womb of the senseless. [Chapter 14 - Verse 15]

Gathi of Rajo + Tamo Guni :

a) Pralayam Gathva Rajasi Jayate :

- Having died when Rajas is predominant, one is born.

b) Karmasangisu :

- Amidst those who are attached to action.

c) Thatha :

- Likewise.

d) Pralinah Tamasi Jayate Mudhayonisu :

- Having died when Tamas is predominant one is born in the wombs of deluded beings.

I) Rajasi Pralayam Gathva :

- Jiva endowed with body, when Rajo Guna is predominant at time of death.

II) Karma Sangishu Jayate :

- Will be born in human body for indulging in worldly Karma.

Sattva Guna	Rajo Guna	Tamo Guna
<ul style="list-style-type: none">- Deva Shariram- Best- Celestial body- Brahma Loka	<ul style="list-style-type: none">- Human body- It is wrong to be indulging in action always.- Manushya Loka	<ul style="list-style-type: none">- Animal body- Adhah Loka

III) Thatha Tamasi Pralinaha :

- Those who die during predominance of Tamo Guna.

IV) Moodah Yonishu Jayate :

- Attain Animal body which does not have intelligence, 6th sense, can't perform Karma.
- Pashvadu Yonishu, Animals like cows, birds.

Verse 16 :

कर्मणः सुकृतस्याहुः
सात्त्विकं निर्मलं फलम् ।
रजसस्तु फलं दुःखम्
अज्ञानं तमसः फलम् ॥ १४-१६ ॥

karmaṇaḥ sukṛtasyahuḥ
sāttvikaṁ nirmalaṁ phalam |
rajasastu phalaṁ duḥkham
ajñānaṁ tamaśaḥ phalam || 14-16 ||

The fruit good action, they say, is Sattvika and pure; verily the fruit of rajas is pain, and the fruit of Tamas is ignorance. [Chapter 14 - Verse 16]

Fruit of 3 Gunas :

a) Ahuh Phalam Sukrtasya Karmanah Nirmalam Sattvikam :

- Scriptures say that the result of Sattvic action is pure Punyam.

b) Phalam Rajasah Dukham :

- The result of Rajasic action is sorrow.

c) Tu Phalam Tamsah Ajnanam :

- The result of Tamasic action is ignorance.

I) Sukrutasya Karmanaha Sattvikam Nirmalam Phalam :

- Benefit or fruit of Sattva Guna, Puja, Japa, etc is purity, concentration, peace of mind.

नियतं सङ्गरहितम्
अरागद्वेषतः कृतम्।
अफलप्रेप्सुना कर्म
यत्तत्सात्त्विकमुच्यते ॥ १८.२३ ॥

niyataṃ saṅgarahitam
arāgadvēṣataḥ kṛtam |
aphalapreṇsunā karma
yattatsāttvikamucyate || 18.23 ||

An action which is ordained, which is free from attachment, which is done without love or hatred, by one, who is not desirous of the fruit, that action is declared to be Sattvika (Pure).
[Chapter 18 - Verse 23]

- Keep doing Sattvic Karma and earn Punyam.
- Do Nishkama Dharma Anushtanas, scriptural activities with a dispassionate attitude.

II) Rajasastu Phalam Dukham :

- Karmas done with Rajo Guna will result in sorrow.
- Sattvic Fruit – Divine – Peace of mind.
- Rajasic Fruit – Materialistic
 - Narrow minded
 - No fulfillment
 - Ends in sorrow

III) Tamasaha Agyanam Phalam :

- Tamasic actions are done with extreme selfishness.

Rajo Guna	Tamo Guna
<ul style="list-style-type: none"> - There is respect for others. 	<ul style="list-style-type: none"> - Harms others - Ignorance grows. - Can't pursue knowledge or peace.

- Distinguish 3 Gunas, give up.
- Tamo Guna, selfish actions and actions that harm others.
- Perform activities beneficial to society, individual, social wellbeing.

Verse 17 :

सत्त्वात्सञ्जायते ज्ञानं
रजसो लोभ एव च ।
प्रमादमोहौ तमसः
भवतोऽज्ञानमेव च ॥ १४-१७ ॥

sattvat sañjāyatē jñānaṃ
rajasō lōbha ēva ca |
pramādamōhau tamasah
bhavatō'jñānam ēva ca || 14-17 ||

Knowledge arises from sattva, greed from rajas, heedlessness, delusion and also ignorance arise from tamas. [Chapter 14 - Verse 17]

Summary of effect of 3 Gunas :

a) Jnanam Sanjayate Sattvat :

- Knowledge is born out of Sattva.

b) Lobhah Eva Cha Rajasah :

- Greed is born out of Rajas.

c) Pramadamohou Eva Cha Ajnanam Bhavatah Tamasah :

- Negligence and delusion alongwith ignorance are born out of Tamas.

I) Sattva Jnanam Sanjayate :

- When Sattva is predominant, senses are sharp and absorbing.

II) Rajasah Lobaha Eva Sanjayate :

- When Rajas is predominant, desire for material things and attachment overtakes.
- Person in boat about to capsize wants to save the diamonds instead of himself.
- Accumulates wealth, doesn't spend, doesn't share it with anyone.
- Feeling of insecurity wakes him possessive of belongings, unable to enjoy it.
- Materialistic desires increase with Rajas.

III) Tamasah – Pramada Mohou Bavataha :

- Ignorance increases, discriminative power lost, no absorption of knowledge.
- Duties not performed, everything misunderstood, good mistaken as Bad.
- All due to delusion, illusion, carelessness, lack of focus.
- Due to Tamo Guna one not only doesn't understand truth but misunderstands everything.
- Does not do duty, criticizes others who do duty.

Verse 18 :

ऊर्ध्वं गच्छन्ति सत्त्वस्थाः
मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्थाः
अधो गच्छन्ति तामसाः ॥ १४-१८ ॥

ūrdhvaṃ gacchanti sattvasthā
madhyē tiṣṭhanti rājasāḥ |
jaghanyaguṇavṛttisthā
adhō gacchanti tāmasāḥ || 14-18 ||

Those who are abiding in sattva go upwards; the Rajasika dwell in the middle; and the Tamasika, abiding in the function of the lowest Guna, go downwards. [Chapter 14 - Verse 18]

Summary of Gathi :

a) Sattvasthaha Gachhanti Urdhvam :

- Sattvic people go up.

b) Rajasah Tishtanti Madhye :

- Rajasic people remain in the middle.

c) Tamasah Jaghanya Guna Vrttasthah Gachhanti Adhah :

- Tamasic people abiding by the functions of the lowest Guna go down.
- Tamasic people in laziness should do Dharma Anushtana Karma, Ishvara Bhakti, Karma Yoga and become Rajasic.
- Rajasic should become Sattvic.

- Practice scriptural injunctions, express our devotion, perform action without desiring fruits.

1st	2nd	3rd
<ul style="list-style-type: none"> - Develop Rajo Guna, win over Tamo. 	<ul style="list-style-type: none"> - Win Rajo Guna by meditating on Bhagavan. - Progress to Sattva Guna 	<ul style="list-style-type: none"> - Develop focussed mind, study Vedanta. - Win over Sattva.

- Win over Sattva Guna by Gunateeta Svarupa Jnanam.
- Self is beyond Sattva Guna.

I) Sattvastaha Urdhvam Gachhanti.

- **One can change predominance of any Guna by Abhyasa – Constant practice.**
- Can't change birth or circumstances but can cultivate Sattva Guna slowly and change our Tamasic, Rajasic nature.
- Requires Satsangha, good company, Amicable circumstances.
- Give Auto suggestion through self hypnotism.
- Sattva Gunis attain Deva Shariram.

II) Rajasaha Madhye Tishtanti :

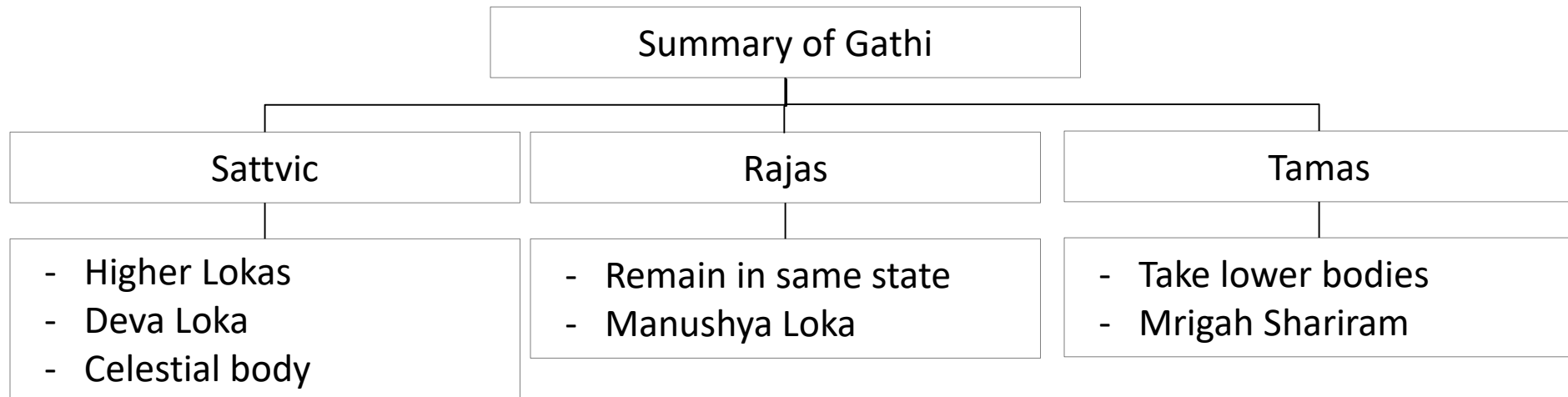
- Those with Rajo Guna attain Human birth to do Karma.
- Therefore transcend Rajo, move to Sattva.

III) Jaganya Guna Vrittistaha Tamasaha :

- Tamo Guna is Jaganya Guna, inferior, inferior, being lazy, disobedient always, criticize and harm others.
- Intelligent spend life to study Shastra and do Punya.
- Unintelligent spend time in worry, gossip, instil worry on others, cause confusion, sleep.
- Those in Tamo Guna take animal body and suffer.

IV) Adhah Gachhanti Tamasah :

- Tamasic take body of animal, birds.



Verse 19 :

नान्यं गुणेभ्यः कर्तारं
यदा द्रष्टानुपश्यति ।
गुणेभ्यश्च परं वेत्ति
मद्भावं सोऽधिगच्छति ॥१४-१९॥

nānyaṃ guṇēbhyaḥ kartāraṃ
yadā draṣṭānupaśyati |
guṇēbhyaśca paraṃ vētti
madbhāvaṃ sō'dhigacchati || 14-19 ||

When the seer, beholds no agent other than the Gunas and knows him who is higher than the Gunas, he attains to my being. [Chapter 14 - Verse 19]

a) Yada Drasta Anupasyati Kartaram Na Anyam Gunebhyah :

- When the seer understands the doer to be none other than the Gunas.

b) Cha Vetti :

- And knows the self.

c) Param Gunebhyah :

- Which is beyond the Gunas.

d) Sah Adhigachhati Madhhavam :

- He attains my nature.

I) Yada :

- When.

II) Drishta :

- Jiva in the Shariram applies his intelligence well and sees (Anupashyati).

Pashyati	Anupashyati
- Normal seeing	- Seeing Aided by scriptural teaching.

III) Kartaram Na Anyam gunebhya :

- There is no Karta or Bokta beyond the Gunas.

Jiva	Gunas
<ul style="list-style-type: none">- Not Karta- Chapter 3, 4 Gita	<ul style="list-style-type: none">- Minds association and effect of Maya superimposes doership upon me.

- **There is no Karta independent of Gunas.**

IV) Gunebhyashcha Param Vethi :

- I am distinct from Gunas, self is Nirgunam Brahma.

V) Sada Madbhavam Adigachhati :

- Paramatma also exists beyond Gunas.
- I am non separate from that Brahman.

- Understanding that it is only a superimposition by play of Maya, Jiva gives up his individuality.
- Acquires attitude of Brahman, gives up Jiva Bava and acquires Brahma Bava.
- Once he understands self to be Brahman then he knows self is Asamsari, Nitya Mukta.
- He has no bondage and is ever liberated .
- This is Moksha Sadhanam, means to liberation.
- Karta is not different from Gunas.
- I am Akartru Atma = Brahma Svarupam.
- This is the way to give up Jiva Bava.

Verse 20 :

गुणानेतानतीत्य त्रीन्
देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैः
विमुक्तोऽमृतमश्नुते ॥ १४-२० ॥

guṇān ētān atītya trīn
dēhī dēhasamudbhavān |
janmamṛtyujarāduḥkhaih
vimuktō'mṛtam aśnutē || 14-20 ||

The embodied-one, having crossed beyond these three Gunas, out of which the body is evolved, is freed from birth, death, decay and pain and attains to immortality.
[Chapter 14 - Verse 20]

a) Atitya :

- Having gone beyond.

b) Etan Trin Gunan :

- These three Gunas.

c) Deha Samudbhavan :

Which are the cause of rebirth.

d) Dehi Vimuktah :

- A person becomes free.

e) Janmamṛtyu Jaradukhai :

- From birth, death, old age, and sorrow.

f) Asnute Amrtam :

- And attains immortality.

1st Lesson :

- Atma Tattvam is Guna Sakshi, witnessing Gunas of Prakrti, matter principle.
- As Atma, we have body, we are not body.
- Body is unreal.
- Superimposition of Maya on Atma.

II) Deha Samudbavan :

- Cause of body is the 3 Gunas.
- Gunas are cause of superimposition of body and mind on Atma, Pure Consciousness.

III) Etan Treen Gunan Atitya :

- Understanding 3 Gunas as Mithya and going beyond them.
- 3 Gunas effect are equal to a dream effect.

IV) Janma Mrityu Jara Vimutaihi :

- Associating self with the body give rise to sorrow of birth, death, old age.

इन्द्रियार्थेषु वैराग्यम्
अनहङ्कार एव च ।
जन्ममृत्युजराव्याधि
दुःखदोषानुदर्शनम् ॥ १३-९ ॥

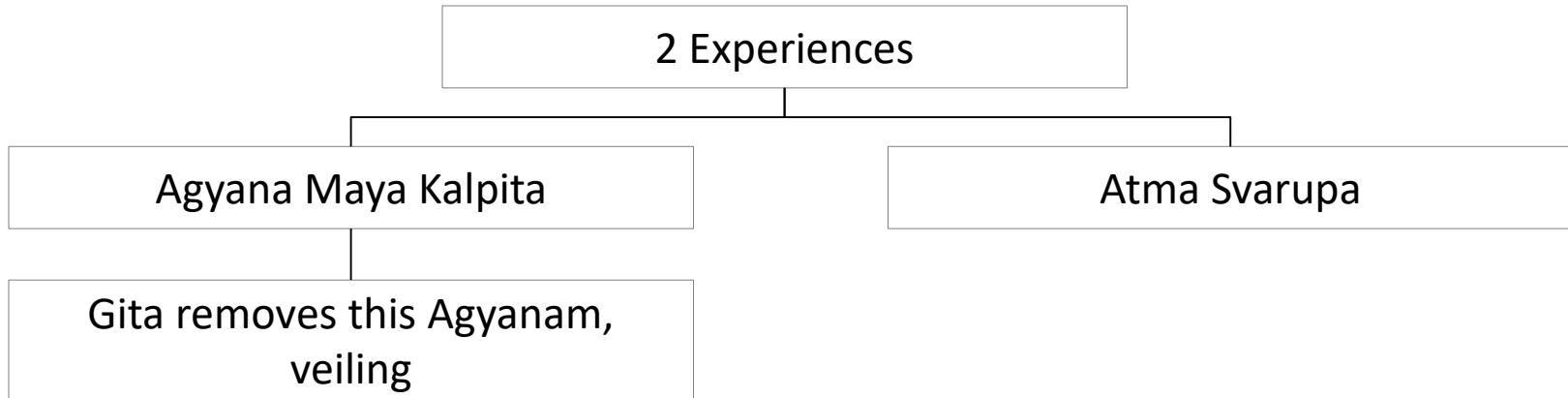
indriyārthēṣu vairāgyam
anahaṅkāra ēva ca |
janmamṛtyujarāvyādhī
duḥkhaḍōṣānudarśanam || 13.9 ||

Indifference to the objects of the senses and also, absence of egoism, perception of (Or reflection Upon) evils in birth, death, old age, sickness and pain... [Chapter 13 - Verse 9]

- Dissociate from body by contemplating on sorrows of birth, death, disease.
- Drop identification and get liberation.

V) Amrutam Ashnute :

- Experience self as eternal Brahman and attain Moksha – Nitya Mukta Svarupa.



- Life is an amazement, orderliness is mere superimposition.
- Seeker studies Shastra with Acharya, understands 3 Gunas as cause of rebirth and transcends them by knowing them to be untrue, false.
- Here and now, one can experience Moksha.
- Remove Saguna Atma and individuality by understanding self is Gunateeta Nirguna Svarupa Atma.

Verse 21 :

अर्जुन उवाच ।
कैर्लिङ्गैस्त्रीन्गुणानेतान्
अतीतो भवति प्रभो ।
किमाचारः कथं चैतान्
त्रीन्गुणानतिवर्तते ॥ १४-२१ ॥

arjuna uvāca
kairliṅgaistrīn guṇān ētān
atītō bhavati prabhō |
kimācāraḥ katham caitān
trīn guṇān ativartatē || 14-21 ||

Arjuna said : What are the marks of him, who has crossed over the three Gunas, O Lord? What is his conduct, and how does he go beyond these three Gunas? [Chapter 14 - Verse 21]

Arjuna Question :

- How is life of a Gunateeta.

a) Arjuna Uvacha :

- Arjuna asked.

b) Prabho :

- Oh Lord!

c) Kaih Lingaih :

- With what characteristics.

d) Atitah :

- Does a person who is beyond.

e) Etan Trin Gunan Bhavati :

- How these 3 Gunas appear in Gunateeta?

f) Kim Acharah :

- What is his conduct?

g) Cha Katham Ativartate :

- And how does he go beyond.

h) Etan Trin Gunan :

- These 3 Gunas?
- 3 Gunas described from verse 5 – 18.
- Gunateeta in verse 19 + 20.
- Self is Nirguna, pure Chaitanyam, Kshetrajna, Purusha, Jneyam.

Arjuna Question :

I) Eh Prabhu :

- Prakarshena Bavati, one who rules over everything.

II) Etan Trin Lingam Atitah Kaihi Lingaihi Bavati?

- One who has transcended 3 Gunas by understanding himself to be distinct from 3 Gunas.

III) Gunateeta Lakshanam Kim?

- What are indicators of a Gunateeta.

IV) Kim Achara?

- What is his conduct, behavioural pattern.
- Does he sit in one place or performs actions?
- How does he face Joys and Sorrows caused by others?

अर्जुन उवाच ।
स्थितप्रज्ञस्य का भाषा
समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत
किमासीत् ब्रजेत किम् ॥ २-५४ ॥

arjuna uvāca
sthitaprajñasya kā bhāṣā
samādhisthasya kēśava ।
sthitadhīḥ kiṁ prabhāṣēta
kim āsīta vrajēta kim || 2-54 ||

Arjuna Said : What, O Kesava, is the description of him who has steady wisdom and who is merged in the superconscious state? How does one of steady wisdom speak, how does he sit, how does he walk?
[Chapter 2 – Verse 54]

Chapter 2	Chapter 12	Chapter 14
Sthitaprajna	Para Bhakta	Gunateeta

- How does one become Gunateeta?
- How to transcend?
- How to judge if I have become Gunateeta?
- Not to judge others.
- What is general behavior, conduct, discipline?
- We study Gita to get peace of mind not to measure others.
- Gunateeta Lakshana and Upaya Kim?

Verse 22 :

श्रीभगवानुवाच ।
प्रकाशं च प्रवृत्तिं च
मोहमेव च पाण्डव ।
न द्वेष्टि सम्प्रवृत्तानि
न निवृत्तानि काङ्क्षति ॥१४-२२॥

śrībhagavānuvāca
prakāśaṃ ca pravṛttiṃ ca
mōham ēva ca pāṇḍava |
na dvēṣṭi sampravṛttāni
na nivṛttāni kāṅkṣati || 14-22 ||

The Blessed lord Said : Light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [Chapter 14 - Verse 22]

a) Sribhagavan Uvacha :

- The Lord said,

b) Pandava :

- Oh, Arjuna!

c) Na Dveshti, Prakasham Cha, Pravrittim Cha, Eva Cha Moham Sampravrttani :

- He does not hate brightness, activity and delusion, as they arise.

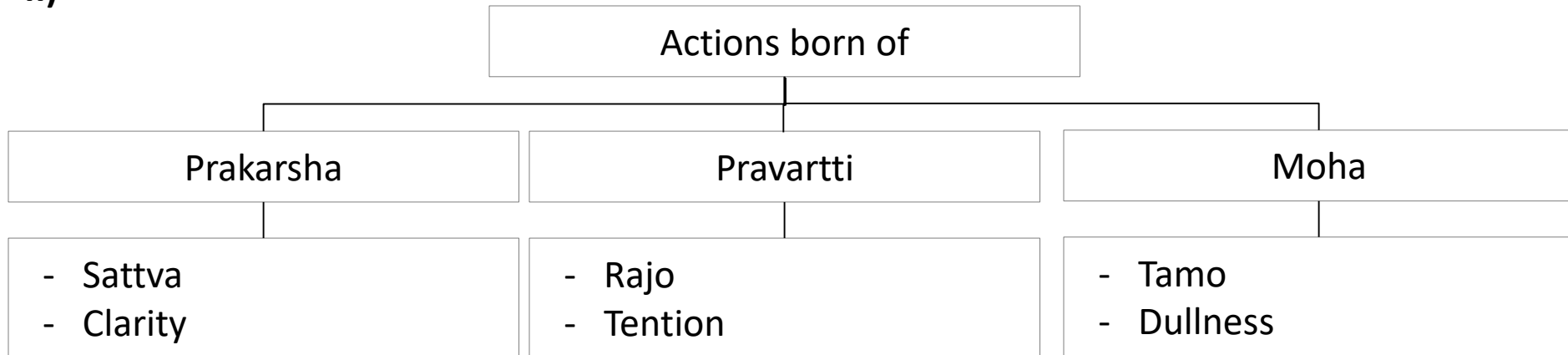
d) Na Kankshati Nivrttani :

- Nor does he desire them as they withdraw.

I) Pandava :

- Son of Pandu.

II)



- Gunateeta is not averse to clarity, tention or dullness which belongs to the mind, not himself.
- Gunateeta knows his nature as Nirgunam, beyond 3 Gunas of Prakrti.

- **Atma not product of 3 Gunas.**

- 3 Gunas are qualities of matter, Maya, Prakrti.
- I am pure consciousness.
- Understands bondage of 3 Gunas.
- Gunateeta not bothered about the proportion of 3 Gunas.

- **Guna is quality of the mind, I am witness of the state of the mind.**

III) Shankara :

- Gunas are witnessed only by oneself and not known to others.
- Etat Pratyaksham Lingam.
- It is meant to judge our own self and not others.
- One may infer, guess Guna based on others conduct.

IV) Watch Gunas to get rid of your own individuality.

- Mukti is not from point of view of mind but from view of Atma.
- **Atma is eternally liberated from 3 Gunas.**
- Mind is never Mukta, always in Sattva, Rajas, Tamas.
- By Practice of Samadhi one may be free from 3 Gunas.
- Avoid giving over importance to mind by Atma Jnanam.
- Strength of knowledge of Atma is enough to drop attachment to 3 Gunas.

Verse 23 :

उदासीनवदासीनोः
गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त इत्येव
योऽवतिष्ठति नेङ्गते ॥ १४-२३ ॥

udāsīnavad āsīnah
guṇairyo na vicālyatē |
guṇā vartanta ityēva
yō'vatiṣṭhati nēṅgatē || 14-23 ||

He who, seated like one unconcerned, is not moved by the Gunas who, knowing that the Gunas operate, is self centred and swerves not.... [Chapter 14 - Verse 23]

a) Yah Asinah Udasinavat :

- He remains as if indifferent.

b) Na Vichalyate Gunaih :

- He is not disturbed by the Gunas.

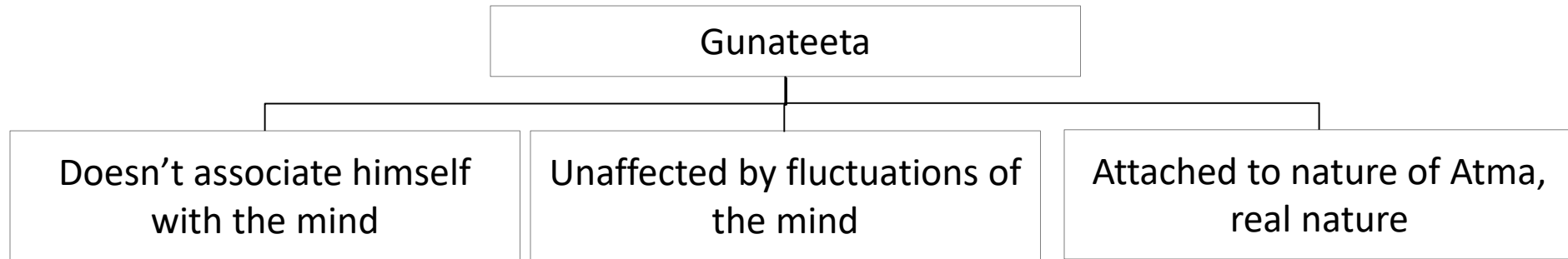
c) Na Ingate :

- He does not waver.

d) Yah Avatishtati Iti Gunah Eva Vartante :

- He remains firm with the understanding that the Gunas alone interact.

Revision – Verse 22 :

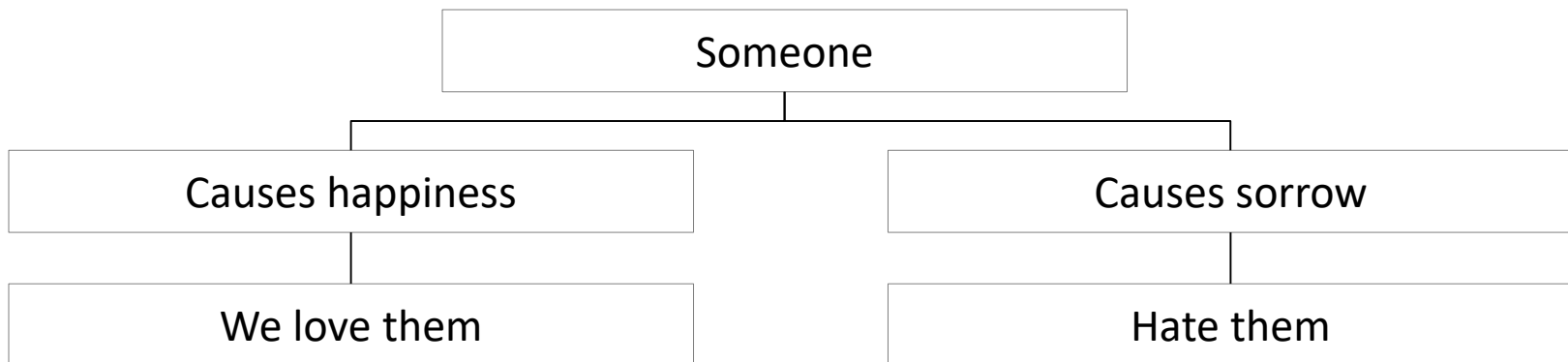


- Gunateeta is mature, is not happy about good frame of mind nor sad about depressed state of mind.

Verse 23 :

I) Udasinavatu Asinaha :

- Free from likes and dislikes.
- Non-aligned.
- In new place don't love or hate anyone.



- Udasinaha means not joining any Group, one is neutral.

- Neither loving or hateful towards his own Body / Mind complex.
- Knows Atma.

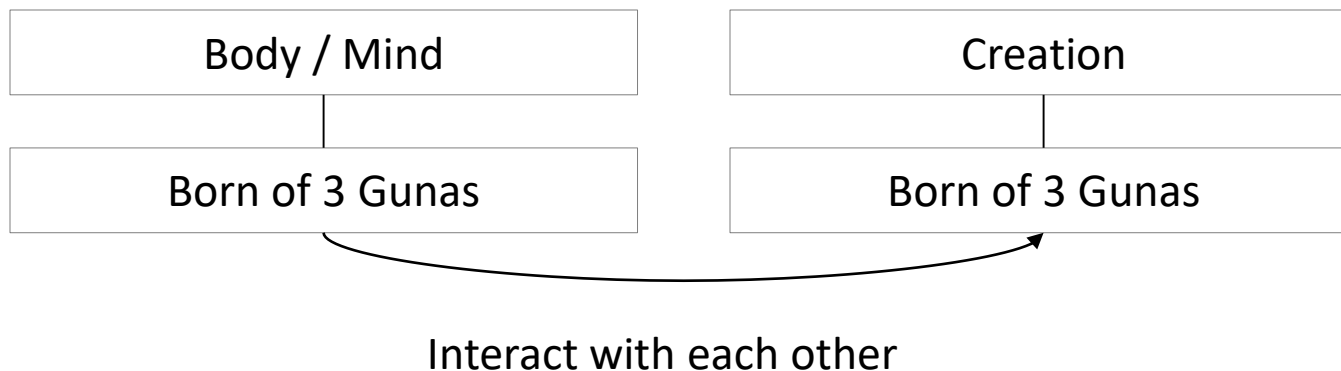
II) Yaha Gunaihi Na Vichalyate :

- Not shaken by anything.
- Has discrimination about real nature of self.

तत्त्ववित्तु महाबाहो
गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त
इति मत्वा न सज्जते ॥ ३-२८ ॥

**tattvavit tu mahābāhō
guṇakarmavibhāgayōḥ ।
guṇā guṇēṣu vartanta
iti matvā na sajjatē ||3-28||**

But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that gunas as senses move amidst gunas as objects, is not attached.
[Chapter 3 – Verse 28]



III) Karya – Karana Vishaya Akaram Anyonin Vartante :

- They are interdependent.
- Body dependent on world.
- World dependent on body.
- Matter and matter interact, doesn't matter to me.

IV) Yaha Avatishtate, Na Ingate :

- One who knows this will not fall from real nature.
- Not shaken.
- Gunateeta unbothered by body – mind – world around.

Verse 24 :

समदुःखसुखः स्वस्थः
समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरः
तुल्यनिन्दात्मसंस्तुतिः ॥ १४-२४ ॥

samaduḥkhasukhaḥ svasthaḥ
samalōṣṭāśmakāñcanaḥ |
tulyapriyāpriyō dhīrah
tulyanindātmasaṁstutiḥ || 14-24 ||

Alike in pleasure and pain; who dwells in the self; to whom a clod of earth, a precious stone and gold are Alikes; to whom the dear and the not-dear are the same; firm; the same in censure and self-praise...[Chapter 14 - Verse 24]

a) Dhīrah Svasthaḥ :

- The wise man, abiding in the self.

b) Samaduhkha Sukhaḥ :

- Is the same in pleasure and pain.

c) Samalostasmakancanah :

- He is the same towards a clod of earth, a stone or gold.

d) Tulya Priya Priyah :

- He is the same in desirable and undesirable situations.

e) Tulyanindatmasamstutiḥ :

- He is the same in censure and praise of himself by others.
- Gunateeta Lakshana in Verses 22 – 23 – 24.

I) Sama Dukha Sukha :

- Perceives joys and sorrows alike.
- Neither rejoices on pleasing circumstances nor recoils on unpleasant situations.
- Balanced mind comes from Brahma Jnanam, knowledge of pure Consciousness.

II) Svastaha :

- Does not confuse body, mind to be self.
- Understands self to be pure consciousness and remains resolved.

III) Sama Loshta Asma Kanchana :

- Loshta – Mud
 - Asma – Stone
 - Kanchana – Gold
- } Same to all worldly things
- Does not attach importance to body though he maintains it as a responsibility.
 - Does not consider body to be real, therefore does not give it much importance.

IV) Tulya Priya Apriya Dhirah :

- Equal to those who like him or hate him.

V) Tulya Ninda Samsthuthihi :

- Equal to those who praise him or criticize him, love him hate him.
- Gunateeta remains unimpacted by all pairs of opposites faced in physical, mental, intellectual levels.
- How to become Gunateeta?

Verse 25 :

मानापमानयोस्तुल्यः
तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी
गुणातीतः स उच्यते ॥१४-२५॥

mānāpamānayōstulyah
tulyō mitrāripakṣayōḥ |
sarvārambhaparityāgī
guṇātītaḥ sa ucyatē || 14-25 ||

The same in honour and dishonour; the same to friend and foe; abandoning all undertakings- he is said to have crossed beyond the Gunas. [Chapter 14 - Verse 25]

a) Tulyah Manapamanayoh :

- He is the same in honour and dishonor.

b) Tulyah Mitra Aripaksayoh :

- He is the same towards a friend and foe.

c) Sarva Arambha Partityagi :

- He is a renouncer of all actions.

d) Sah Uchyate gunatitah :

- He is said to be a Gunatita.

I) Mana :

- Garlanding, Pada Puja
- Glorifying us in public, Chariot Procession.

II) Apamana :

- Disrespectful deeds.
- Criticising by action.
- Nindha, criticizing verbally.
- Jnani accepts both equally.

III) Tulya Mitrai Pakshayo :

- Not friendly or hates enemies.
- Has Gunateeta Tatva Jnanam.
- Sama Darshina of Chapter 5.
- Jnani sees Brahmana, cow, dog, elephant equally.

6th Chapter :

- Jnani alike to 9 types of people.
- No friend or enemy from their, own perspective or others perspective.

IV) Sarva Aramba Parityagi :

- Drishta, Adrishta Karmas start bearing fruits.
- Laukika and Veidika Karmas give Adhrishta Phalam.
- Jnani avoids all duties, his mere presence does good to the world.
- Does duty to maintain body and get over with Prarabda Karma.

Verse 26 :

मां च योऽव्यभिचारेण
भक्तियोगेन सेवते ।
स गुणान्समतीत्यैतान्
ब्रह्मभूयाय कल्पते ॥ १४-२६ ॥

māṃ ca yō'vyabhicārēṇa
bhaktiyōgēna sēvatē |
sa guṇān samatītyaitān
brahmabhūyāya kalpatē || 14.26 ||

And he, serving me with unswerving devotion, and crossing beyond the Gunas, is fit to become Brahman. [Chapter 14 - Verse 26]

a) Sah Yah Sevate Mam Cha :

- He who worships me alone.

b) Avyabhicharena Bhakti Yogenā :

- Through the Yoga of unswerving devotion.

c) Kalpate :

- Becomes fit.

d) Brahmabhuyaya :

- To attain the nature of Brahman.

e) Samatitya Etan Gunan :

- By going beyond these Gunas.

I) Yaha :

- Grihastha or Sanyasi, householder or renunciate.
- One who is devoted to pure consciousness existing everywhere.
- That which is expressed as Ishvara in all beings.

II) Bhakti Yogena Sevate :

- One who worships Bhagawan with Sraddha and Bakti as Vishwarupa Ishvara.
- One who is in the heart of all beings as Ishvara Tattvam.

भोक्तारं यज्ञतपसां
सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां
ज्ञात्वा मां शान्तिमृच्छति ॥ ५-२९ ॥

**bhōktāraṃ yajñatapasāṃ
sarvalōkāmahēśvaram |
suhṛdaṃ sarvabhūtānāṃ
jñātvā māṃ śāntimṛcchati || 5-29 ||**

Knowledge Me as enjoyer of sacrifices and austerities, the great Lord of all worlds, the friend of all beings, he attains peace. [Chapter 5 – Verse 29]

- One who understands Bhagavan existing in everyones mind and meditates upon him, attains Bhagavan.
- It is better to worship Bhagavan as existing internally than externally.
- Pure consciousness is evident in the minds of all people and is externally and internally present in all names and forms.
- It is the substratum of all that exists.

III) Avyabicharine :

- Unwavering devotion.

IV) Bhatki Yogena :

- Relating with Ishvara in 9 ways.
- Nava Vidha Bhakti.
- Most important is Atma Dhyanam, meditating upon Ishvara, present in everyones heart.
- Avyabichari Bhakti, has no other desire except Moksha.

V) Etan Gunan Samititya :

- Having crossed Gunas by Atma Jnanam.

VI) Brahma Buyaha Kalpate :

- Becomes himself as Brahma Svarupaha.
- Becomes eligible for Moksha.

यं हि न व्यथयन्त्येते
पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं
सोऽमृतत्वाय कल्पते ॥ २-१५ ॥

yaṁ hi na vyathayantyētē
puruṣaṁ puruṣarṣabha ।
samaduḥkhasukhaṁ dhīraṁ
sō'mṛtatvāya kalpatē || 2-15 ||

That firm man whom surely these afflict not, O Chief among men, to whom pleasure and pain are the same, is fit for realising the immortality of the Self. [Chapter 2 – Verse 15]

- Amrutatva Kalpate = Brahmabuyaha Kalpate.
- Becomes fit, eligible for Moksha Purushartha.
- Understanding himself to be Brahman, he becomes eligible for Moksha and is said to have attained Moksha.
- To be Gunateeta, one needs unwavering dispassionate Bhakti Yoga.

1st Line of Verse :

- Ways and means of becoming Gunateeta.

2nd Line of Verse :

- Benefit of Gunateeta.
- How does one understand the self as Brahman?

Verse 27 :

ब्रह्मणो हि प्रतिष्ठाहम्
अमृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य
सुखस्यैकान्तिकस्य च ॥ १४-२७ ॥

brahmaṇō hi pratiṣṭhāham
amṛtasyāvyayasya ca |
śāśvatasya ca dharmasya
sukhasyaikāntikasya ca || 14.27 ||

For, I am the abode of Brahman, the immortal and the immutable, of everlasting dharma and of absolute bliss. [Chapter 14 - Verse 27]

a) Aham hi Pratishta :

- I am indeed the basis.

b) Avyayasya :

- Of the changeless.

c) Cha Amrtasya :

- Immortal.

d) Brahmanah :

- Saguna Brahman.

e) Cha Sasvatasya Dharmasya :

- The eternal Dharma.

f) Cha Aikantikasya Sukhasya :

- And unconditional Ananda.

Revision Verse 26 :

- To the one who has unwavering devotion towards me, by Jnanam, I teach means to becoming Gunateeta.
- They understand self to be Brahma Svarupa.
- Become eligible to understand self as Brahma Svarupa.
- Ishvara Bhakti gives Jiva Ishvara Aikya Jnanam.
- Bhagavan blesses them with the knowledge that substratum of Jiva and Ishvara is one Brahman, pure Consciousness.
- Self = Brahman = Gunateeta Upaya = Means to become Gunateeta.
- By Bhakti Yoga, one proceeds to Jnana Yoga and by Jnana Yoga, one becomes Gunateeta, understands self to be Brahman.

तेषां सततयुक्तानां
भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं
येन मामुपयान्ति ते ॥१०-१०॥

**tēṣāṃ satatayuktānām
bhajatām prītipūrvakam |
dadāmi buddhiyōgaṃ taṃ
yēna māmupayānti tē ||10-10||**

To the ever-steadfast, worshipping Me with love, I give the buddhi-yoga, by which they come to me. [Chapter 10 - Verse 10]

- To the one who does Bhakti Yoga, I give Buddhi Yoga.

Verse 27 :

I) Hi, Brahma Buyaha Kalpate :

- Because he becomes eligible to understand self as Brahman.
- We have thought self as Jiva or Human so far.
- Removing this thought is job of Jnana Yoga.
- Main teaching of Jnana Yoga is to remove ignorance of Aham, the self.
- Amrutasya, Avyavayasya, Sashvatasya, Dharmasya, Sukhasya, Aikantikasya Pratishta Aham Asmi.
- This has deep meaning.
- I am Brahma Svarupa.
- Brahman = Pratyag Atma, Substratum of all Jivas, pure consciousness existing in all Mithya Jivas.
- Ishvara Bakti gives Jiva – Ishvara Aikya Jnanam.
- Makes one understand self as Brahma Svarupa.
- **Pure Consciousness is substratum of the form of Mithya Jiva.**

Shankara :

- Aham Pratyag Atma Asmi.

II) Amrutasya :

- Eternal

III) Avyayasya :

- Unmodified.

IV) Dharmasya :

- Jnana Yoga Dharma Praptasya.

V) Aikantikasya Sukhasya :

- Unchanging, free from sorrow.
- I am such Brahma Svarupa, Pratyag Atma.

VI) Brahmanaha Pratishta Aham :

- I am pure consciousness of Paramatma.
- This is what he understands, Brahma Bhavanam.
- One understands I am the eternal substratum of this universe.
- Understands self as Paramatma by Samyak Jnanam.
- Understand oneself to be Pratishta of Hiranyagarbha which is Brahman.
- Aham, one who appears as Jiva is really Atma Svarupa, pure consciousness.
- By Bhakti Yoga, one should understand self as pure consciousness, nature of Atma.

Concluding Verse :

ॐ तत्सत् । इति श्रीमद्भगवद्गीतासु
उपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे
गुणत्रयविभागयोगो नाम
चतुर्दशोऽध्यायः ॥

om tat sat | iti śrīmadbhagavadgītāsu
upaniṣatsu brahmavidyāyām
yogaśāstre śrīkṛṣṇārjunasaṁvāde
guṇatrayavibhāgayogo nāma
caturdaśo'dhyāyaḥ ||

Thus, in the Upanisads of the glorious Bhagavad-gita, in the science of the eternal, in the scripture of yoga, in the dialogue between Sri Krisna and Arjuna, the fourteenth discourse ends entitled : Yoga of Three Gunas.

Poorti Vakyam :

- Chapter 14 – Gunatraya Vibhaga.
- Learnt 3 Gunas, Saguna – Nirguna Viveka, Gunateeta Lakshana.
- Pray to remove any error occurred in learning words and meanings.
- May Lord grace us by clear knowledge.
- Essence of Upanishad, teaching Brahma Vidya, absolute reality.
- Teaches Yoga Shastra to gain maturity of mind.
- Divine dialogue between Krishna and Arjuna titled Guna Traya Vibhaga Yoga.
- May we attain knowledge beyond Punya Papam and attain Purpose of life.